1: Lowie E-5 (1926) 1939 NT20 Washo NT20

hunting, killed a deer, squirrel, or what not, and, delivering the following speech (Bill), gave his wife to eat:

> This time we are going to eat. This woman for a long time has not eaten meat. I am going to feed her. You, Washo, here you will cook it. Anything I find I'll feed the woman. All of you, you will cook. Cook, you will bring it here, then we'll all eat.

The husband shared his wife's fast only for the first two or three days after the birth, being subsequently free to eat anything. The mother did not drink any cold water after the delivery lest "it should kill her quickly."

According to Dave, no man was allowed near the woman in confinement. The navel cord was cut with a wooden knife as sharp as a razor. After the delivery the mother drank a sugar-pine potion "to make the blood come out." The father had to stay away; after the child's birth he bathed in a creek lest the baby die. He also gave some man a buckskin, which helped keep disease away from the infant. The mother stayed at home for about ten days; her month's meat fast was "in order not to raise up the blood again." A woman who had given birth to four children no longer observed this taboo (Jack).

People liked twins and sometimes laughed at one of them, saying, "That man does more work than others" (because he is double).

Barrett[1] reports that cradles were decorated differently in accordance with the infant's sex. This agrees with Paviotso data, but was not confirmed by Bill for the Washo.

After four or five months, an infant was put into a bigger and stronger cradle (Dave).

NAMES

Children were not named until old enough to talk. A child's funny saying led to a corresponding name, retained in later life. Jack was thus called A'abi, which has no meaning. Boys and girls bore the same kind of name. This custom of name giving has been abandoned altogether.

EDUCATION

The Washo did not strike naughty children, but merely talked to them. A father would make a little bow and arrows for his son and teach him to shoot squirrels. Stories were told only at night, when a boy might ask an old man to tell him a story, the elder answering, "Lie down, I'll talk to you." At last the child would fall asleep.

ADOPTION

A barren woman sometimes adopted her cousin's child and kept it for good. If a woman died in childbirth, her mother took care of the infant. A man who took a fancy to a little boy sometimes desired to have him for a son and married the mother.

PUBERTY

The most important dance was the girls' puberty ceremony, t'ew'we. It was the only one witnessed by Bill. He said it was still common in Carson Valley, but had been discontinued in Antelope Valley for lack of girls. T'ew'we and

[1] *Op. cit.*, 21.

1: Lowie E-5 (1926) 1939 NT20 Washo NT20

FIRE AND FOOD PREPARATION

372 When Bill was a small boy, more than fifty years ago (Bill *loq.* 1926), he was taken over the mountains by his father, who made fire with a drill (wa'eu peti"li). The shaft was about twenty inches long, the hearth pitted, and sagebrush bark in the pits served as tinder. On another occasion Bill said that the point was tipped with pine gum. The fire-making implements were carried in the deerskin quiver for the bow and arrows. Henry Ridley (Glenbrook, Nev.) said he could drill fire, using a rosebush shaft tipped with sagebrush and a hearth of cedarwood, with cedar (?) bark for tinder.

252 A stone mortar, hollowed in the middle, was used with a basketry hopper. 415 But there were also flat stone metates and mullers for grinding. Pine nuts were 412 both pounded and ground.

WEAPONS

411 Bow (ba"lohot) and arrow (meki'tset) were the principal weapons. The wood for bows was that of a cedar-like tree from the California side. According to one informant, the arrows were painted with a green pigment obtained from a grass. The points were flint, the shaft made from a bush growing along streams. A poison (mues"gau nu"ei) was taken from a rattlesnake killed for the purpose, the substance being mixed with pitch, then put on the top of the arrow point. Shot half an inch into the body, this poison quickly killed.

The bowstring was of deer sinew. Jack illustrated the release as being with the finger on the right side of the arrow, the thumb on the other.

DWELLINGS

342 The huts recalled by Jack were conical structures with a smoke hole, the door being possibly three feet high and covered with an old rabbitskin blanket.

BASKETRY

285 Mr. E. W. Gifford learned from Lucy Farmer, the Washo wife of a Southern Maidu at Colfax, that only piñon-pine pitch was satisfactory for pitching water baskets; digger- and yellow-pine pitch will not do. She also said that Washo and "Paiute" water baskets differed, one being pointed, the other flat-bottomed.

Spotted George is the only man who ever made a basket.

DRESS AND ADORNMENT

302 Unlike other tribes, the Washo did not put red paint on their hair, but both sexes decorated the face for a dance (Bill). Women tied their hair in the back, but wore no headgear. The men, such as Dave's father-in-law, wore a netted cap made of string derived from some reed.

Men made moccasins for themselves as well as for their wives. When Bill 291 was growing to be a man he wore moccasins of a Sunday (*sic*), sometimes pretty beaded ones. A moccasin consisted of a sole and an upper, both of buckskin, but the former from the tough part round the deer's neck. However, the

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

252 These pine nuts may be cracked and eaten, but they are usually converted into a meal from which mush is made. They are shelled and ground to a fine flour on the boulder mortar, or sometimes on the metate. These implements are shown in plates III and IV.[a] The meal is then cooked in a basket by means of hot stones, making a food similar to the acorn mush so typical of the California area.

252 262 [137] [222] [439] As above mentioned, oaks grow in the extreme western part of the Washo area and acorns (ma'lil) were regularly gathered by the Washo in former times. Others were secured by them through trade with their western neighbors, who considered the piñon nut a delicacy as the Washo did the acorn, which was ground on the boulder mortar, as above described, and eaten in the form of mush.

A considerable variety of grass and weed seeds are used in a similar manner as food. They are parched, ground and made in the same way into mush. Pigweed seed (ta'hal), and another variety, [272] called me'tsûm, are still used. A native tea is made from the stems of a leafless, desert plant, called me'gel.

252 [412] In cooking, especially in boiling mush as above indicated, a considerable number of stones about the size of one's fist are heated in the open fire. They are lifted by means of wooden tongs, and are first dipped into clear water to cleanse them of ashes. They are then dropped directly into the mush, which is thus made to boil and which is constantly stirred with a looped stirring stick (belé'yû), such as that shown in plate V, fig. 3. As the stones cool they are removed by means of this same implement, again dipped into water to remove the remnants of the mush which may adhere to them, and replaced in the fire to re-heat.

IMPLEMENTS OF STONE.

324 412 [171] The Washo use the flat metate or grinding stone (de'mge), and the muller (ga'mûm), as do the Paiute and other Great Basin and Southwest desert tribes. These implements are shown in Plate IV, figs 5 and 4, respectively. The top of a conveniently situated, flat

[a] [See cat. 116, pp. 334 35.— Au.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

boulder serves as a mortar (lam), upon which foods are ground with rough cobble stone pestles (bī'tsik). Such a mortar is shown in plate III, fig. 2, while three typical pestles are shown in plate IV, figs. 1-3. No basketry or other retainer is used as a hopper with this mortar, but a special brush, such as that shown in plate V, fig. 2, is employed to brush the meal back within the area in which the grinding is being done.

This meal brush (kūmbē'it) is made by placing the flattened leaves of the soap root one upon another so that the natural curvature of the bottom of the leaf forms, with its stiff fibers, a claw-like brush especially adapted to gathering in the meal which has scattered. It is also used as a hair brush. These leaves are obtained largely by trade from the Miwok, as the plant does not grow on the eastern slope of the Sierra. With the constant wear of the grinding in one spot a cup, often six inches in diameter and as many in depth, is worn in the boulder. Frequently the top of such a boulder is used by several women at once. Thus it is not uncommon to find as many as a dozen such cups on the top of a single boulder. The mortar here shown is not quite typical in that it has a considerable area hollowed out about the cupping. Usually the surface of the boulder is flat except for the pits themselves.

The pestles, as a rule, show no special shaping. Any well worn cobble stone, usually of granite and of a convenient shape and size, like those shown in plate IV, figs. 1-3, is chosen and used directly. Sometimes such a stone may have its edges pecked off to give it a more desirable form, as in the case of the pestle shown in fig. 2, but usually this is not necessary.

Another type of pestle is the rather carefully worked, cylindrical implement, regularly used as a muller. When employed as a pestle, it is used with a small portable stone mortar for grinding medicines and certain foods. Such an implement is shown in plate IV, fig. 4.

Perhaps the most delicate stone implement is the obsidian or flint arrow-head. This is quite carefully chipped and is attached to the foreshaft of the arrow by means of a sinew binding. Four such arrows with heads are shown in plate VI, figs. 3-6.[2]

[1] [see cat. 116, p. 37 -- An.]

[2] [see cat. 116, p. 39 -- An.]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

IMPLEMENTS OF WOOD.

411 The Washo have a number of implements of wood. Of these perhaps the most important are the bow (balo'hat), and arrow (mûckit'sat), just referred to. At present only the simplest wooden [182] bow such as that shown in plate VI, fig. 2, is to be found. Formerly, however, a sinew-backed bow with strongly curved ends was used. One such bow was seen in possession of a white resident near Gardnerville, Nevada, who had secured it about twenty years ago from an old Washo. It was about the same length as the common wooden bow of the present day, and was strongly reinforced with sinew applied longitudinally and glued to the back or outer, rounded surface of the bow so as to form a coating from an eighth to a quarter of an inch in thickness.

As above mentioned, the arrows are sometimes provided with small points (matca'tĭ) of chipped flint or obsidian. Such an arrow was formerly used for hunting large game and for war purposes. Usually, though not always, it is provided with a foreshaft into which the head is bound with sinew, this foreshaft being itself bound with sinew to the main shaft. The rear of the shaft is provided with three fairly ample, carefully trimmed feathers, bound to it with sinew. These have a slight twist which gives the arrow a rotary motion. The notch is rather shallow. The arrows shown in this plate average about thirty-two inches in length.

[237] The quiver (ĭt'patsû), shown in fig. 1 of this plate, is made of dressed deer skin with the hair inside and is said to be typical of aboriginal days.

● 412 Of common utensils of wood the flat-bladed mush paddle (ka'as), and the looped stirring stick (belĕ'yû), are still used. These are shown in plate V, figs. 4 and 3, respectively. The latter is employed especially for removing partly cooled stones from the baskets of piñon or other mush, while the former is employed for stirring in general. The usual wooden tongs are used for lifting these hot rocks from the fire, and a common stick is used as a poker, and is called tsû'hû. This simple implement is shown in plate V, fig. 1.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

285 The other border finish on coiled baskets has been found only on those of three-rod foundation and is in effect the above mentioned finish running in both directions so as to cross, and produce much the same appearance as the "herring bone" border found in the basketry of some tribes. Such a border is shown in plate IX, fig. 7.

FORMS.

285 192 Washo basketry shows a relatively wide range of forms, each with its specific native name. The following tabulation records these forms and the native terms for each and shows the differentiations made by the Washo in the various classes, as for instance in the burden basket, where a difference in technic or in fineness of weave and the resultant difference in use in each case calls for a special name.

Basket — tsiñâ'm

[482] Burden baskets

Coarsely woven, plain-twined technic — mama'i
Plate XIII, fig. 6.

Coarsely woven, diagonal-twined technic — tatûba'bûli
Plate XIII, figs. 4 and 5.

Small basket, same as above — mamaiña'mi

Closely woven, diagonal-twined technic — mugi'wut
Plate XIII, fig. 3.

Coarsely woven, unpeeled material, plain-twined technic
Plate XIII, fig. 1. — ĭtma'gû, darû tso'hoi

[412] Seed beater, Plate XIII, fig. 2. — tapûli tugĕ'bûl

Handle of seed beater — ta'pûl

Body of seed beater — tugĕ'bûl acû

Winnowing basket

Coarsely woven — tugĕ'bûl
Plate XII, figs. 1 and 2.

Finely woven — mûda'l
Plate XI.

[352] Cradle, Plate XII, fig. 3. — pi'kûs

Fish basket — metsayĕ'ûl

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

EXPLANATION OF PLATE III.

342 Figure 1. Washo brush house.

412 Figure 2. Washo boulder mortar and cobble stone pestle.

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

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[P. 33]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

EXPLANATION OF PLATE IV.

GRINDING IMPLEMENTS.

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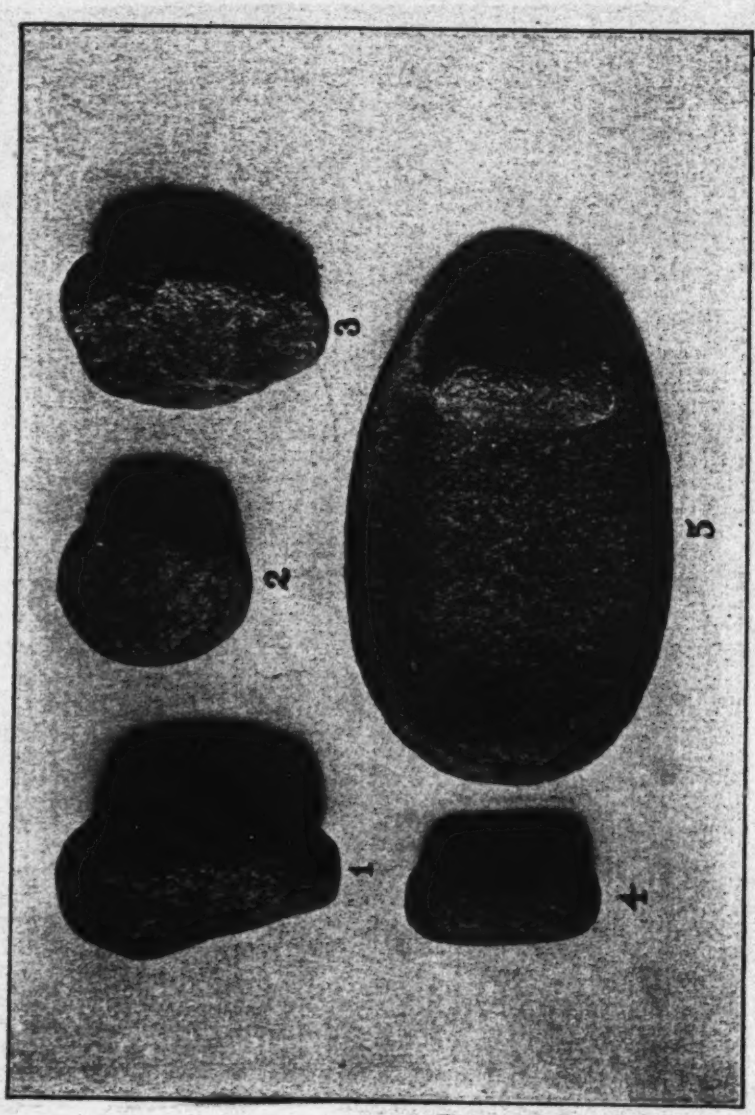
Figures 1-3. Cobble stone pestles. Catalog numbers 18371, 18370, and 18372, respectively. Length 9 (28 cm.), 6.5 (16.5 cm.), and 8.8 (22.5 cm.) inches, respectively.

Figure 4. Stone muller. Also used as a pestle. Catalog number 18374. Length 6.8 inches (17.5 cm.).

Figure 5. Stone metate and muller. Catalog number 18369. Length 17.3 inches (44 cm.).

2: Barrett E-5 (no date) 1917 NT20 Washo NT20



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2: Barrett E-5 (no date) 1917 NT20 Washo NT20

EXPLANATION OF PLATE V.

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COOKING IMPLEMENTS.

Figure 1. Wooden poker. Catalog number 18368. Length 24.7 inches (62.6 cm.).

Figure 2. Meal brush of soap-root leaf fiber. Catalog number 18375. Length 6.8 inches (17.5 cm.).

Figure 3. Looped stirring stick. Catalog number 18366. Length 26.2 inches (66.5 cm.).

Figure 4. Stirring paddle. Catalog number 18365. Length 31.1 inches (78.9 cm.).

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

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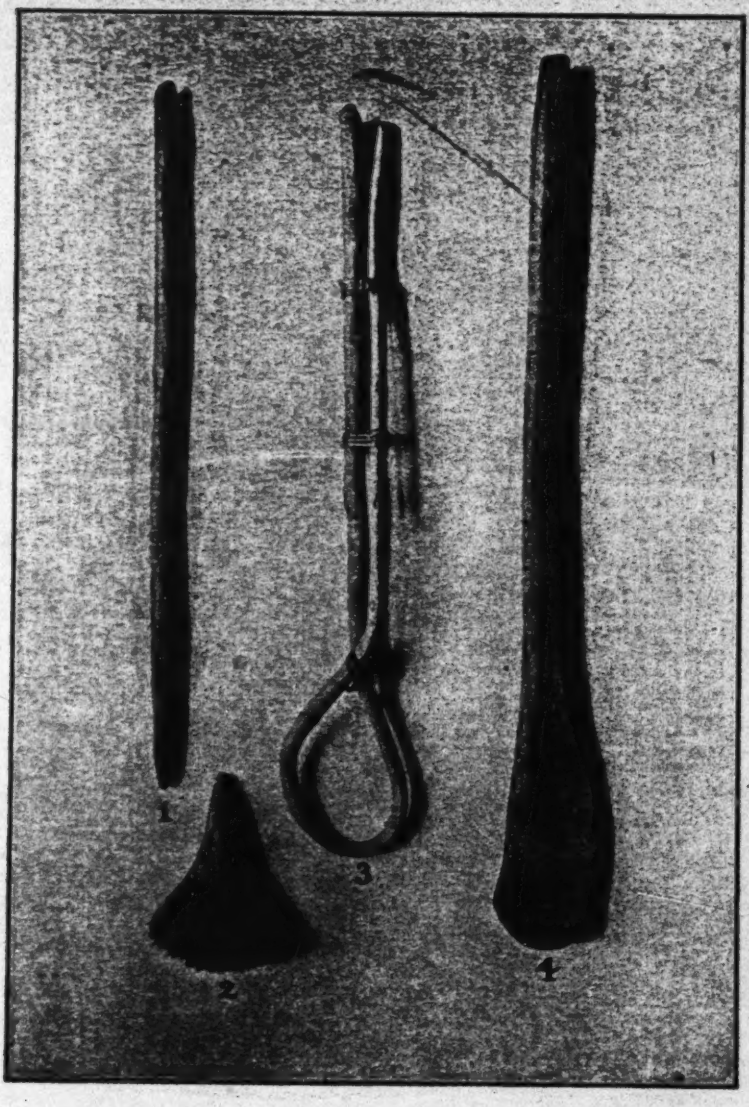

[P. 37]

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

EXPLANATION OF PLATE XIII.

HARVESTING BASKETS.

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Figure 1. Coarsely woven burden basket used especially for gathering pine cones. Catalog number 18323. Length 16.5 inches (42 cm.).

[412]

Figure 2. Seed beater. Catalog number 18316. Length 20.8 inches (53 cm.).

Figure 3. Finely woven diagonal-twined burden basket. Catalog number 18321. Length 19.1 inches (48.5 cm.).

Figures 4 and 5. Coarsely woven diagonal-twined burden baskets. Catalog numbers 18319 and 18320. Lengths 21.4 inches (54.5 cm.) and 18.7 inches (47.5 cm.), respectively.

Figure 6. Coarsely woven plain-twined burden basket. Catalog number 18318. Length 26.2 inches (66.5 cm.).

2: Barrett E-5 (no date) 1917 NT20 Washo NT20

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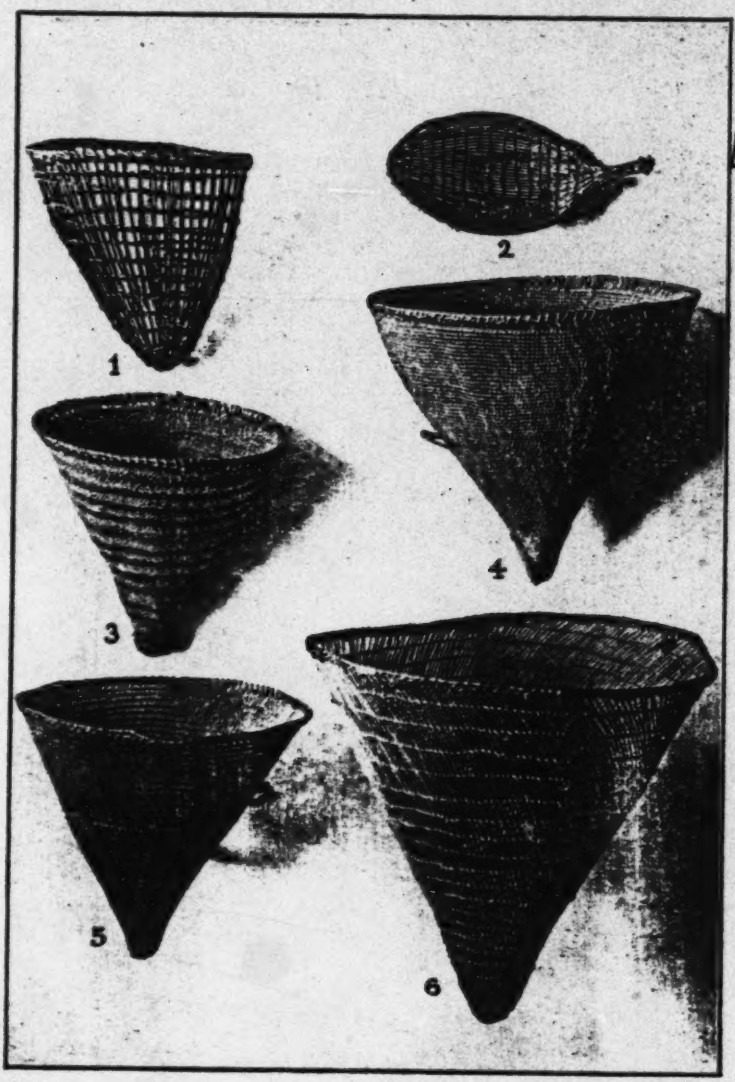

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3: Cartwright U-4 (no date) 1955 NT20 Washo NT20

22

A WASHO GIRL'S PUBERTY CEREMONY

by WILLENA D. CARTWRIGHT, Denver

881 [121] [115] [361] [131] THIS paper describes a Washo girl's puberty dance as told to me by Mrs. Fred R. Brengle of Denver, Colorado. Mrs. Brengle, who referred to the puberty ceremony she witnessed as the 'fire dance,' is a white woman, and was at the time of the ceremony a teacher in Minden, Nevada, a small Washo community of about twenty-four houses, approximately four miles south-west of Gardnerville, which is twenty miles south of Carson City, Nevada. She was a teacher in Minden from the fall of 1929 until the spring of the following year. The dance will be reported just as it was told to me, with relationships, comparisons, and conclusions reserved until the end.

The dance which she witnessed took place either in December or in January. This was the dance given at the time of the girl's second menstrual period—the dance for her first period had already been given. Mrs. Brengle told me that if the menstrual period came while the people were away from their village, as they are in the fall, when the Washo people go into the woods to gather pine-nuts, the dance was given there or wherever else they might be. [221]

The girl whose dance she saw was 11- or 12-year-old Teena, one of her pupils at the school. One day, at noon, a friend of Teena's came to Mrs. Brengle to request that she not make Teena eat, because Teena must fast before her dance. Teena did fast for four days, during which time she partook only of sagebrush tea or other plant teas. She did, however, attend school each of the fast days. During these four days the men of the group visited neighbouring communities in order to gather together a crowd for the dance. The people of Minden frequently went to other villages to attend dances. Mrs. Brengle reported that it was always a matter of speculation for the people of the community as to which of the young girls would be the next to have the puberty dance. [785] [574]

881 252 The women, in the time before the dance, worked together to prepare the food. They made pine-nut soup, acorn bread, pies, cakes, and they boiled dried rabbits, bought and boiled beef, and cooked potatoes. The pine-nut soup was made in the following manner. The nuts were put into a winnowing basket with applewood or other wood charcoal and roasted. The nuts were then cracked, shelled, and ground into fine flour, using an outcropping of rock and a stone as mortar and pestle. This fine flour was then mixed with cold water—this constitutes pine-nut soup. My informant told me that pine-nuts are eaten in three ways [415] [412] —roasted, as soup, or raw. After the birth of a child pine-nuts are eaten by the nursing mother to produce milk. [846]

In order to make acorn bread, the acorns the people had gathered in nearby California in October were hulled and the hulls saved. For two or three days before the dance the women ground the inside meat, putting the flour in winnowing baskets smaller than those used for pine-nuts. Through a special technique of shaking they separated the flour so that the fine flour in the basket was away from them and the coarser towards them. The coarse would then be ground again. The hulls which had been saved were used to form a drain. These hulls were piled in the shape of a basin about four feet in diameter. This was covered with cheese-cloth. The flour was poured on the cloth to the thickness of about one inch, and then [262] [222]

756 778 his wife to accompany him and when she saw him begin to sink into the water she screamed with fear. The rock stopped sinking with Mike only knee deep in the water. Since that time no one has attempted to enter the room. This promontory is the center of Water Baby habitation and is reported to be the upper end of a tunnel which extends under the mountains to Genoa so that Water Babies can move freely from the lake to the valley. The rock also marks the eastern end of a road of white sand reported to cross the lake bottom. On the northwest end of the road was located a bed of plants, probably wild parsnips, which [278] doctors gathered for medicine. The wild parsnip was [752] poisonous but doctors ate it to demonstrate their power. They also chewed it into a paste and spread it on rattlesnake bites.

Another spot familiar to doctors was a mysterious hole in the mountains near Blue Lake. The hole could be located by following a spiraling path of white quartz toward the center. According to the Washo tale, if a man dropped even as much as a hair into this hole it made a great roaring sound. Suzie Dick, a Washo woman, whose claim of being one hundred years' old is borne out by white residents, insists that as a fifteen-year-old girl she went to see this hole and was terrorized by a huge hand which reached up out of the darkness and tried to seize her.

[412] Vaguely known to most Washo but familiar to doctors was a cave situated south and west of Gardnerville where ready-made grinding stones were to be found. These, depending on the informant, were made by old Indians or were put there by "nature" for the use of the Washo.

NONCURATIVE USE OF POWER
(2567-2583)

756 789 Indian doctors often used their power in spectacular displays, apparently to impress patients. Often these displays were competitive.

In the words of one informant: "Them old doctors used to see who had the most power. They'd stick four or five sticks in the ground, each one farther away than the last one, and see how many they could knock down." Then, disconcertingly, he added: "You can read about that in Kroeber. He tells about some other Indians who did that but I guess he didn't know the [114] Washo did it too." This informant considered Professor Kroeber as an authority second only to himself in matters pertaining to Indians.

DIVINING AND RAINMAKING
(2553-2556, 2566)

821 791 789 There were no doctors with rainmaking power among the Washo. However, anyone, particularly a man deemed to be a leader, might encourage rain during the summer. The rite, which is still observed occasionally by [756] individuals, consists of soaking a pine-nut cone in water and placing it on the ground in the pine-nut hills. Modern Washo look upon this more as a prayer, but in the past it may have been considered as a spell.

The ancient matriarch Suzie Dick steadfastly insists that less rain falls in the Carson Valley than in neighboring valleys because "nobody is talking to God anymore around here." While she talked she pointed to the clouds hanging over Washo and Antelope valleys and to

5:Kroeber E-5 (no date)1925 NT20 Washo NT20

tions—is put on a boy's cradle, of rhombuses on a girl's. Occasionally the cradle and hood are covered with buckskin, as in the eastern Great Basin.

DRESS AND IMPLEMENTS.

Sinew-sewed deerskin clothes for women are mentioned, but may possibly have had the same recent and eastern source as the small sweat lodge. Their description as consisting of a separate waist and skirt sounds rather unaboriginal.

Rabbits were taken in nets of a 3-inch mesh, 1½ or 2 feet wide, and as much as 300 feet in length. These were hung loosely on stakes or bushes. Sometimes two were set at an angle. When the animals were driven, they became entangled in the sagging net, and had their temples crushed by hunters that sprang out from concealment. All hunts organized on a large scale were under the direction of the chief of the rabbit hunt, *peleu-lawe-tiyeli*, whose position was hereditary.

The bow was sinew backed and had recurved ends. The arrow was foreshafted, the quiver of deerskin had the hair side turned in. This indicates the usual north and central Californian type of weapon.

Piñon nuts, *tagum*, usually ground and boiled, were a commoner food of the Washo than acorns, *malil*, although these could also be gathered in some tracts and were obtained by trade from the west. The mortar was a hole in a bowlder, used without basketry hopper; the pestle usually an unshaped cobble. The metate was called *demge*. The mush-stirring paddle was called *k'a'as;* the looped stick which was used for the same purpose Yokuts-fashion, *beleyu*.

BUILDINGS.

The house was of poles joined in an oval dome, thatched with mats of tule, much as among the adjacent Northern Paiute. In the mountains leaves or bark were used for covering. The winter house was a cone of slabs of bark, about 8 feet high in the middle and 12 feet in length, with a projecting entrance. It must have been very similar to the Maidu *hūbo*.

The Plains Indian type of sweat lodge, a pole frame temporarily covered with skins or mats, just large enough to sit in, and heated by steam, was used instead of the earth-covered Californian sweat house, it is said. This form is likely to be a recent one, introduced with the horse, or possibly a reflex of a ghost-dance movement.

The dance or assembly house with roof of earth was known to the Washo, who call it *dayalimi;* but whether they built and used it, or had merely seen it in the west, is not clear.

is more than a few miles from running water. The importance of bathing in Washo ritual life made access to water particularly important. Springs were considered choice wintering sites because the water never froze over.

Material Culture

The following outline gives the main items of Washo material production. Almost all of these items have separate terms in the Washo language. Most of the terminology not included may be found in the vocabularies by Merriam (1904 and 1904-1935) and Kroeber (1907). The author's field data are supplemented here primarily by the works of Dangberg (1919) and Stewart (1941).

A. Housing and related items.
1. Winter house of poles, branches, sod, etc. in a conical form (galis dangal). Plate V, A illustrates a galis dangal.
2. Windbreak of branches in a half-dome form (gadu), Plate V, B.
3. Shade of various forms (ta?a).
4. Hunting and fishing blinds (ma?angal).
5. Meat drying scaffold (biali).
6. Bed (tada), seat (itkolanga), and mat (maba) of woven sagebrush bark.
7. Fireplace (diyu itgums¢w¢) and torch (ulu ushi).
8. Log footbridge (mogahat).
9. Log ladder (bakmanga).
10. Fish dam (imbeshuk).

B. Clothing and ornaments.
1. Blankets or robes of whole skins or woven from strips of rabbit skin (dayoliti and umbidu). (Plate IV, C).
2. Deer or antelope skin clothing.
   a. belt (melliu)
   b. breechclout (gumyoyabuwe)
   c. poncho (damu)
   d. skirt (tsilug¢l)
   e. dress (mangumtash)
   f. apron (imboshude)
   g. moccasins (moko)
   h. headband (ih¢pbey¢gul)
3. Leggings (p¢kishu wigas), woman's napkin, and baby diaper of sagebrush bark.
4. Hairnet of fiber cord (megodih¢p).
5. Round snowshoes (shumelli) with wood rim and bark or skin network.
6. Bracelet (m¢liuy¢k), necklace (uml¢suk), and ear pendant of bone, plant, or shell (medap) beads (maksu).
7. Hafted and unhafted bone or stone drills.
8. Body paints of red (sawasan), yellow (waltsatsini), and white (dipek) in mineral pigments and charcoal for black (w¢lysuwi).
9. Feathers (tsisuapo), especially of magpie or eagle.
10. Scretching bone for tattoos.

[See end plate V, following p. 74 — Analyst]

11. Bone awl (mibi?), needle (bebits¢t) and threads of sinew, buckskin, and vegetable fibers. 412 283
12. Paint mortar. 415

C. Baskets (singam). See Barrett (1917, 17-24) for a discussion of Washo basketry. The tight weave, decorated, coiled works are recognized as being among the most beautiful baskets ever made. Plate V, A illustrates some baskets. 285

1. Twined conical burden basket used with a buckskin or two ply twisted rope carrying strap.
   a. Large open weave (mamayt).
   b. Small open weave (washtanam).
2. Twined scoop-shaped trays.
   a. Coarse open work winnower and roaster (tugabul).
   b. Close weave (modal).
3. Large coarse open twined pinecone bowl (itmago).
4. Three rod foundation coiled.
   a. Large conical cooking basket (giuleu).
   b. Small mush bowl (itmahadpa).
   c. Small shallow basket.
   d. Subglobular choke-mouth bowl (d¢gikup).
   e. Water bottle (possibly one rod foundation) with a pitch covering (k¢tip).
5. One rod foundation coiled.
   a. Close (singam).
   b. Ribbed (bayudate). [291]
6. Woman's hat ? [352]
7. Baby baskets.
   a. New born infant type. [412]
   b. Regular hooded flat type (bikus). [415]
8. Seed beater (tapuli tugabul).
9. Spoon (itdamkut). [226]
10. Fish trap.

D. Hunting and fishing gear. 44
1. Straight bows (balohat) of yew or pine wood. One variety was sinew backed. String of sinew (dideu) or fiber (dumbays¢gi).
2. Arrows (m¢skisit) of rosewood, reed, and willow (himo).
3. Arrowpoint (ma?sate) made by sharpening the end of the shaft or an insert piece that fits into the end of the shaft or by tieing on a small obsidian (patsaga), chert, or other stone point with sinew. [237]
4. Three tail feathers (tsisuapo) were used on the arrow.
5. A quiver (itpatsu) of buckskin. [412]
6. A flint flaker (itbayuk) of an antler tip used with a buckskin pad.
7. Grooved arrowshaft smoother (mashoni) of abrasive sandstone or volcanic pumice. [283]
8. Fish harpoon (bayako) with wood shaft and detachable point tied to the shaft with fiber cordage. [227]

9. Fish hook of bone with fiber cord. 227
10. Tule boat and long wood pole. 501
11. Snares. 824
12. Traps (itpakmal¢t), especially the rockfall type for small rodents. [411]
13. Wooden club, for rabbits primarily.
14. Rabbit and fish net (digush) of fiber cordage. [283]
15. Antelope drive fences (mugigush) and corral. [229]
16. Obsidian or cane blade knife (tagil).
17. Broken cobble chopper. 412

E. Food processing implements.
1. Bedrock mortar (lam) and stone pestle (bits¢k), see Plate III.
2. Metate (d¢mg¢) and mano (gamum).
3. Seed storage pits (damyeo) and mounds; particularly for pinenuts, Plate II, B illustrates a pinenut cache. 251 252
4. Roasting pit, Plate II, A shows pinenuts roasting.
5. Digging stick (dishu). 412
6. Hooked (beyugum) pinenut gathering pole (bih¢?). [413]
7. Sticks to lift hot cooking stones (golang) into the cooking basket.
8. Looped (baleo) or paddle (kaas) stirring stick used to remove stones from the cooking basket. 415
9. Skin and animal stomach bags (tash¢p). 412
10. Soaproot brush (itgumbeyut) or comb (itwega). 482
11. Carrying net.

F. Other manufactures.
1. Stone pipe (de¢k) used with a skin tobacco bag (bankush tash¢p). 276
2. Bone and willow whistles. 534
3. Coccoon rattle (diyu angal).
4. Shaman's kit. 756
5. Puberty ceremony staff of elderberry wood (ba du? cuhu?).
6. Ball of skin (mugishua) filled with sagebrush bark used in a football game.
7. Bat and rope used in a game. 481
8. Dice (boko?), counters, and small sticks used in hand games. See Plate V, C. 526 524
9. Top made of a stick and pine pitch.
10. Toy sling.
11. Buckskin calendar string with a knot to be untied each day until specific event begins (balogo). 241

For information on food, water, and medicines see pp. 20-21. 880

Clothing and Ornamentation

Most of the year the Washo went barefoot and practically nude. A breechclout for the men and a front apron for the women was universal. Beyond that 291

The hair was cut (gumgaowi) with a stone knife (tagil) and washed in plain water. The hair was always cut as the girl's puberty and when in mourning. Facial hair was pulled out with the fingers. A hairbrush (itwega) was made from the stiff dark brown root of the soaproot that was gathered west of the crest of the Sierras. This same brush was used in the seed pounding processes and then called an itgumbeyut. 302 [412] [881] [765] [824]

Feathers were worn for almost any special occasion, often with a headband (ih¢pbey¢gul). Women wore feathers on the back of their head usually, while men wore them anywhere in the hair or tied on to their elbows or knees. Any large feathers may be worn, but magpie and eagle were favored. 301 237

The ear lobe was often pierced by men and women with a wooden awl to receive an ear ornament which consisted of a bead or shell pendent on a string or a bone tube. More rarely, the nasal septum would be pierced by men, usually a shaman, to receive a bone pin. 304 301 [756]

Necklaces (uml¢suk), bracelets (m¢liuy¢k), and other jewelry were made from shell (madap), bone tubes, a red berry (d¢ell¢l¢gi d¢tki), animal claws, seeds, plant stems, rose buds (p¢sum¢li), and cedar knots. Shell beads (makau) or pendants were made from Olivella, Dentalium, Haliotis and local freshwater shellfish. 301 [237]

The Washo used face and body paints as well as tattooing. Boys about nine and girls about fourteen or fifteen were often given decorative tattoos (mishu). The designs were the same for both sexes and consisted mainly of dots, lines, or circles. The pigment was a black soot (ts¢chit) mixed with grease. Roy James reported the use of acorn (malung) juice for tattooing. This was applied to the skin and scratched or pricked in with a sharp plant sticker from the buck brush plant (dau watl dama). 302 304 [531] [386]

The process of pricking the ts¢chit into the skin was called balnasung. The operation would be repeated each day for two or three days. The tatooed spot would swell up a little, but not be particularly painful. Hank Pete's aunt put the letter "A" on his wrist so he would remember her.

Face and body paints of red, yellow, black, and white were used by both men and women for social gatherings, a bad dream, in shamanistic practices, or to prevent the skin from darkening during the summer. None was put in the hair. Red was commonly put on women's faces as a rouge, but this may be a rather recent innovation. 302 [751] [179]

The red ochre (sawasung) was gathered south of Dayton and south of Markleeville. It was found in a powder form, wetted, rolled into a stick, 302 386 [317]

516
252
291
415
●412

[Legend appears on p. 71, cat. 86 -- Ann.]

[End Plate III]

526
527
[525] Women played shinny on a field from 50 to 100 yds. long with circular goals about 7 ft. in dia. drawn at each end. Betting was carried on as in men's football. Each player had a stick with which to propel a braided rope of deer hide toward the goal. The game began with the braided piece of hide thrown between the teams in the middle of the field. The women tried to knock the rope into their goals with the sticks. The rope could not be stepped on or picked up with the hand. Four to seven women played on a side. One point won the game.

527
535
[412] The dancing took place in the evenings. Both men and women danced and sang, carrying the tools they used to gather and prepare the pinenuts:
[415] the burden baskets, hooked poles for drawing the cones closer, straight poles
[252] for knocking down the cones, manos and metates for grinding the nuts to flour, and the paddles for stirring the mush. The dance step differed from the step used in the girl's puberty dance. Holbrook describes it as crossing the right foot over the left and then sort of a hop. People danced clockwise in a circle. During the dancing, the leader moved about talking and praying for pinenuts and all other Indian foods. The leader told people to be good, to treat chil-
[782] dren and old people with kindness, and to be good to their wives (Curtis, 1926, 93; Lowie, 1939, 303). On the fourth night, women laid out pinenuts and all other food and prayed over it. After the dancing on the fourth night, the peo-
[515] ple bathed and scattered to their pinenut plots to harvest the crop. When a family had piled up the first batch of the new crop for cooking, a woman threw
[222] some small stones over the pile of cooking pinenuts and prayed that the crop
[782] be good and not make people sick.

527
178 Our statement that the pinenut dance was still being observed by the modern Washo in the 1950's refers to an attempt to give the dance in the fall of 1952. Apparently the dance had not been given for a number of years prior to this and had all but disappeared. The attempted revival was described by the Washo as very disappointing. It was held in Dresslerville rather than in Double Springs Flat. The man who tried to function as the leader was old, almost blind, and apparently lacked the necessary personal characteristics to fill the office; he also got drunk during the evening, as did several others.
[535] The older people danced the traditional dance, but the younger ones had some records and a record player and had a modern social dance inside one of the houses.

[222] People still go to the hills in family units to gather pinenuts; although
[262] pinenuts are no longer a staple, they remain an important food for many families. The attempted revival indicates an interest in the pinenut ceremony, but no one seems able or willing to arrange the dance. Its revival in 1952 will probably be one of the last attempts at holding an annual pinenut dance.

"A permanent bedrock mortar was near each camping site . . . portable property was scanty. It was a hard climb from the valley to the lake and the Washo took mainly bows and arrows, a mano and metate, a few necessary baskets and their fish harpoons. . . . The fish were speared from a fish blind. . . . At a suitable place on a stream the Washo would build a stone dam fine enough to catch everything except small minnows."

One thing to note here is that the Washo were stream fishers. They never went out onto the lake with rafts or boats of any kind and they never used a hook and line from the shore.[1] The hook and line is reported for stream fishing, but was not nearly as important as spearing and netting. The balsa boat was used on Washoe Lake to drive young ducks, but was never taken to Lake Tahoe.

The d'Azevedo Survey

In 1955 and 1956 d'Azevedo collected the names and descriptions of 249 habitation sites and geographical locations in the extended territory used by the Washo. Though not published, much of this information has been made available through the files of the California Archaeological Survey at Berkeley, and the present writer has made frequent reference to an unpublished manuscript (d'Azevedo, 1956) containing this material.

The survey is similar to Freed's survey for Lake Tahoe except that it presents a systematic coverage of Washo land-use and knowledge of terrain, rivers, lakes and natural resources over an area of about 13,000 sq. mi. This knowledge is so intricately woven into Washo folklore and mythology that a long tenure in this region is indicated for them. Furthermore, it would appear that the territorial "boundaries" now designated for the Washo ignore large areas in California which they at least shared with the Miwok and Maidu, and areas to the east which were shared with the Paiute.

The Heizer and Elsasser Survey

Heizer and Elsasser (1953) reported on 26 sites in their archeological survey of the high Sierras in the vicinity of Lake Tahoe. Two similar yet distinct archeological complexes were seen in the materials from their survey -- Martis and Kings Beach. The Martis complex type site is Pla-5 in Martis Valley, along Martis Creek, about 5 mi. northwest of Lake Tahoe.

[1] [footnote appears on p. 93 --Analyst]

Nevada at altitudes of 5000 ft. and above. There is an indication, therefore, that although the Sierran subtype of DSN is occasionally found archeologically in Washo territory, it was not made by recent Washo flint knappers. 172 411

The author's survey of historic and prehistoric bedrock mortar sites indicates that recent Washo prefer a more shallow basin mortar than was used previously. This was also suggested by a Washo woman, Bertha Holbrook, who said that the California Indians used much deeper bedrock mortars. Most of the recent mortar holes range from 1 to 2 1/2 in. in depth; prehistoric mortars in Washo territory range up to 7 in. in depth. Today a boulder of 3 to 5 lbs., with a rounded end, is used as a pestle. A 4 to 5 ft. high stick-and-cloth frame is constructed over the working area to protect the flour from wind and to provide shade. 172 415 [412]

Schellbach (1927, 400) reported a 6 5/8 in. ornamented bone awl-like implement found on the east side of Washoe Lake, where "there is an extensive old Washo camp-and-village site. The prevailing winds . . . cause the sand-dunes to shift, exposing broken fire-stones, flint chips, arrowpoints, bird and animal bones, and an occasional human skeleton." The ornamentation is along the flat surface of the tool as a series of small drilled dots in a pattern similar to a zigzag Washo basketry design. 172 531

Two handgame bones in the Dr. Lee collection at the Nevada State Museum in Carson City came from the Fulston Ranch in Jack's Valley. 172

Petroglyphs

Steward (1929) categorized the petroglyphs and pictographs of California, Nevada, Utah and Arizona into 50 motifs. On the basis of the distribution of these elements he found four design areas. 172 531 532

Steward's Area A included California east of the Sierras, Nevada and lower California. Petroglyphs are predominant in this area; especially prominent are geometric elements with curvilinear designs and certain naturalistic elements. Area B includes Utah and Arizona and is characterized by specific bird, frog, lizard, and kachina-like human petroglyphs. Area C is the eastern part of southern California and is characterized by zigzag pictographs. Area D is the Santa Barbara-Tulare region and is characterized by pictographs in the form of elaborate lizards, "spoked wheels," "ladders," and "rakes." Concentric circles, wavy or zigzag lines, human figures, and a "sun disk" are found in all four areas.

844
[272] [263] After the child was born, great care was taken to prevent the mother from getting cold. She was given a drink of warm water with "sugar" (šigimba) from the sugar pine. She was then submitted to further pressure by the midwife in order to insure the complete removal of the afterbirth. Some say that she sat up with knees under her chin the first night after the infant was born to effect the final draining.

846
[262] [515] The woman could not eat anything except pinenut soup and was not washed until the umbilical cord (ʔiʔip) fell from the child, about four days later. The woman remained in bed about nine or 10 days and had an older woman as an attendant during this period. There were often several women in attendance, but the person designated as midwife handled the baby and tied the cord.

For a month (for a young mother, two months) after the child was born the mother abstained from eating meat, fat, or salt. "A woman who had given birth to four children no longer observed this taboo (Jack)" (Lowie, 1939, [834] 305). The parents abstained from sexual intercourse for up to six to 12 months after a birth. At the end of her confinement the mother bathed, painted herself, and gave away her old clothes.

844
[412] The umbilical cord was cut off about 4 in. from the child's abdomen with a stone knife or a sharp cane blade. It was then tied with a string or sinew an inch from the abdomen. After this the baby was washed and the cord [752] bound to the abdomen with a strip of deerskin. Two medicinal roots were applied to the cord. A greasy salve (dó·ša?) was put on next to the abdomen [824] and cottonwood tree bark (tášša? ʔí·ʔi) was placed on top of the cord before it was bound down. The cord and medicines were kept moist with water.

854
[853] Some say that the baby was not nursed by the mother for two days, but others seem to think there was no delay or that it was given warm water to [757] suck from the end of a rabbit's foot. A baby powder was made from the ashes of the bark of the cottonwood tree. The baby was wrapped in woodchuck or [824] rabbit skins. A grass or bark pad was put under the infant and changed when necessary.

844
After the child had been washed the afterbirth was disposed of. The piece of cord that had been cut off was coiled clockwise, placed back in the amniotic sack on top of the placenta, and the whole carefully wrapped in grass or bark and buried in warm ashes with the cord up. This was done in [842] order that the mother would have more children. Should she not want any more children, the placenta was turned over and buried so the cord was on [754] the bottom and was thus counter-clockwise. The midwife took care that no one watched where she buried the placenta for, if it were destroyed, illness would come to the mother.

2 From Indian Balsam Leptotaenia dissecta Nutt., according to Juanita Schubert and Personal Communication.

Washo NT20
Achomawi N55

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	K2	Kn	To	To	Pa	Wa	At	Sa	Tg	Wd	Kl	Al
780a. 3 or 4	+	–	–	–	–	–	–	+	+	+	+	+	+	+
781. Propulsion: with pole (willow)	+	+	+	+	+	+	+	+	+	+	+	+	+	+
782. With hands and feet	–	–	–	+	–	–	–	–	+	–	–	–	+	–
782a. Swimmer towed it across stream	–	–	–	–	–	–	–	+	–	–	+	+	–	–
783. Rope to pull it across stream	–	–	–	–	+	–	–	+	–	+	+	+	–	–
FIRE MAKING														
784. Simple drill	–	–	–	–	+	+	–	–	–	–	–	–	+	+
785. Compound drill	+	+	+	+	–	+	+	+	+	+	+	+	+	–
786. Cane shaft	–	–	–	–	+	+	+	–	–	–	–	–	+	–
786a. Willow shaft	·	·	·	·	·	·	·	+	+	+	+	+	+	+
787. Hardwood shaft	+	+	+	+	+	–	–	–	–	–	–	–	–	–
790. Foreshaft spliced	+	+	+	+	–	+	+	+	+	+	+	+	+	–
791. Bow drill	–	–	–	–	–	–	–	–	–	+	–	–	–	–
792. Artemisia hearth	–	–	–	+	+	+	+	+	+	+	+	+	+	+
792a. Juniper hearth	+	+	+	–	+	+	+	–	–	–	–	–	–	–
793. Charcoal in pit	–	–	–	–	+	+	+	–	–	+	–	–	+	–
794. Ground stone in pit	+	+	–	+	–	+	–	–	+	+	+	+	+	+
795. Bark in pit	–	–	–	–	–	–	–	+	–	–	–	+	–	–
796. Indefinite number of pits in hearth	+	+	+	+	+	+	+	+	+	+	+	+	+	+
797. Artemisia-bark tinder	+	+	+	+	+	+	+	+	+	+	+	+	+	–
797a. Juniper-bark tinder	+	+	+	–	+	+	+	+	–	+	–	–	–	–
799. 2 pieces of rock struck for fire	–	–	–	–	–	–	–	–	–	–	+	–	–	+
800. Flint	–	–	–	–	–	–	–	–	–	–	+	–	–	+
804. Bark-bundle slow match	+	+	+	+	+	+	+	+	+	+	+	+	+	+
805. Bark-bundle torch	–	–	–	–	–	–	–	–	–	–	–	–	–	–
806. Fire preserved	+	+	+	+	+	–	+	+	+	+	+	+	+	+
807. By covering with earth	+	+	+	+	+	–	+	+	+	+	+	+	+	+
808. By burning sage into roots	+	+	+	+	+	–	+	+	+	+	+	+	+	+
MISCELLANEOUS IMPLEMENTS														
Mortar (paha) and Pestle (poduno)														
809. Stone mortar, large: portable, spheroid	–	+	+	+	+	+	+	–	–	+	+	+	+	+
809a. Made by known Indians	–	–	–	–	–	–	+	–	–	–	–	–	–	–
810. In bedrock	+	+	+	–	+	+	+	+	–	–	–	–	–	+
810a. Made by known Indians	–	–	–	–	+	–	+	+	–	+	+	–	–	–
811. Made by Coyote or other animals	+	+	+	–	–	+	–	–	–	–	–	+	+	+
812. Made by prehistoric, mythical Indians	–	–	–	+	+	–	–	–	–	–	+	+	–	–
813. Portable, irregular	–	+	+	+	+	+	+	–	–	+	+	+	+	+
814. Portable, slab	–	–	–	–	–	–	–	–	–	–	–	–	–	+
816. Stone mortar, small	–	–	–	–	–	–	–	–	–	–	–	–	–	+
817. For paint, medicine, etc.	–	–	–	–	–	–	–	–	–	–	–	–	–	+
819. Wood mortar	–	+	+	–	–	+	+	–	–	–	–	–	–	–
820. Cavity in log end	–	+	+	–	–	+	+	–	–	–	–	–	–	–
821. Sunk in ground	–	–	–	–	–	+	+	–	–	–	–	–	–	–
822. Basket hopper used with mortar	–	–	–	–	–	–	–	–	–	–	–	–	–	+
824. Stone pestle	–	+	+	+	+	+	+	+	–	+	+	+	+	+
825. Cylindrical: length (in.), 12-18	–	–	–	–	–	+	+	–	–	+	+	+	+	+
825a. 18-24	–	+	+	+	+	+	–	+	–	–	–	–	–	–
826. Mortar and pestle used for: acorns	–	+	+	–	–	+	+	+	–	–	–	–	+	+
828. Piñon nuts	–	+	+	–	+	+	+	+	–	+	–	–	+	+
828a. Any seeds	+	+	+	+	+	+	+	+	–	+	+	+	+	+
Metate (nata) and Muller (tuwu)														
829. Thin, oval metate	+	+	+	+	+	+	+	+	+	+	+	+	+	+
829a. Made by known Indians	+	+	+	–	–	+	+	+	+	+	+	+	+	–

[p. 381]

NWA 412 [252]
NWA [356]
NWA [252]
NWA [415]

	To	Kl	K2	Kn	To	Te	Pa	Wa	At	Sa	Tg	Wi	Kl	Al
830. Grinding on 1 side	+	+	+	+	+	+	+	+	+	+	+	+	+	+
830a. Both sides	+	+	+	+	+	+	+	+	+	+	+	+	+	+
831. Use: for seeds	+	+	+	+	+	+	+	+	+	+	+	+	+	+
832. For meat	-	+	-	-	-	-	+	-	-	+	-	-	-	-
833. For bone	-	+	+	+	-	-	+	-	-	-	-	+	-	-
834. For paint	-	+	+	+	-	+	-	-	-	+	+	+	-	-
835. Cleaning: with fingers	+	+	-	-	-	-	-	-	-	-	-	+	-	-
836. With porcupine tail	-	-	-	-	-	-	-	-	+	-	-	-	-	-
837. With sage-bark brush	-	+	-	-	-	-	-	-	+	+	+	-	-	-
842. With grass-roots brush	-	-	-	-	-	+	+	+	-	+	-	+	+	+
841. Scraping with stick	-	+	-	-	-	-	-	-	-	-	-	-	-	-
835a. Did not clean metate	-	-	-	+	-	-	-	-	-	-	-	+	-	-
843. Oval-shaped muller	+	+	+	+	+	+	+	+	+	+	+	+	+	+
844. Back-and-forth motion	+	+	+	+	+	+	+	+	+	+	+	+	+	+
845. Rotary motion	-	-	-	-	-	-	-	-	-	-	-	-	-	-
Mush Stirrer														
847. Looped stick (patu)	+	+	+	+	+	+	+	+	-	+	+	+	-	-
848. Paddle (ogo)	-	-	-	-	-	-	+	+	+	+	-	+	+	+
Spoons, Dippers, Etc.														
852. Mt.-sheep-horn dipper or spoon	-	-	-	+	-	-	-	-	-	-	+	+	-	-
855. Basket dipper or spoon with handle (tsoko or tsiku)	+	+	+	+	-	+	+	-	+	+	+	+	-	-
856. Basket dipper or spoon without handle	-	-	-	-	+	-	-	+	+	+	+	+	+	+
858. Jackrabbit-scapula spoon	-	+	-	-	-	-	-	-	+	+	+	+	+	+
859. Wildcat-scapula spoon	-	-	-	-	-	-	-	-	-	-	+	+	+	+
860. Wooden spatula for eating	-	+	-	-	-	-	-	-	-	+	+	+	+	+
863. Twined willow cup (tsida)	+	+	+	+	+	+	+	-	+	+	+	+	+	+
863a. Coiled willow cup	-	+	+	+	+	-	+	+	+	+	+	+	-	-
864. Stone bowl	-	-	-	-	-	-	-	-	-	-	+	-	-	-
866. Pottery bowl	-	-	-	-	-	-	-	-	-	-	-	-	-	-
867. Water container: animal-stomach bag	+	+	-	+	-	-	+	+	-	+	+	+	+	+
868. Biconical basket (osa; cf. 1096)	+	+	+	+	+	+	+	+	+	+	+	+	+	-
Knives (wiki)														
870. Unhafted flint blade	+	+	+	+	+	+	+	+	+	+	+	+	+	+
871. Wrapped in buckskin	-	-	-	+	-	+	+	-	-	-	+	+	+	+
872. Flint blade hafted in wood	-	+	-	-	-	-	-	-	-	+	+	+	+	+
872a. Sinew wrapped	-	+	-	-	-	+	-	-	-	+	+	+	+	+
873. Horn handle	-	-	-	-	-	-	-	-	-	+	+	+	-	+
874. Bone knife	-	+	-	-	-	-	-	-	-	-	+	+	-	-
875. Broken cobble for cutting	+	+	+	+	+	-	+	+	+	+	+	+	+	+
Scrapers (pbumpam)														
876. Stone, broken cobble	-	-	-	+	-	-	-	-	-	-	+	+	+	+
877. Horn	-	-	-	-	-	-	-	-	+	-	-	+	-	-
878. Bone	+	+	+	+	+	+	+	+	+	+	+	+	+	+
879. Rib, various	-	-	-	+	+	+	-	+	-	-	+	+	+	+
880. Horse rib	+	+	+	+	+	+	-	-	-	+	+	+	+	-
881. Shin, deer	+	+	+	-	-	+	+	+	+	+	+	+	+	+
882. Femur, end notched	-	-	-	-	-	-	+	-	-	-	-	-	-	-
883a. Scapula	-	-	-	+	-	-	+	-	-	-	-	-	-	-
Awls (witu)														
884. Horn	-	+	+	-	+	+	+	+	+	+	+	+	-	+
885. Artiodactyl bone: humerus	-	-	+	+	-	-	-	-	-	-	-	-	-	+

[p.382]

Washo NT20
Achomawi N35

CULTURE ELEM. DISTRIB.: XIV—STEWART: NORTHERN PAIUTE

	Ts	Kl	Kd	Kn	To	Tu	Pa	Wa	At	Sa	Tg	Wd	Kl	AR
*885a. Cannon	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*886. Ulna	+	+	+	+	+	+	+	+	+	+	+	+	+	+
*887. Scapula	-	-	+	-	-	-	-	-	-	-	-	-	-	-
*888. Coyote bone: ulna	+	+	-	+	-	-	-	-	-	-	-	-	-	+
888a. Tibia	-	+	-	-	-	-	-	-	-	-	-	-	-	+
889. Rabbit bone: tibia	-	-	-	-	-	-	+	-	-	-	-	-	-	-
889a. Radius	-	-	-	-	-	-	+	-	-	-	-	-	-	-
*890. Cactus spine (awvu)	-	-	-	-	-	-	-	-	-	-	-	-	-	-
892. Awl case: bark bundle	-	+	+	+	-	-	-	-	-	-	-	+	-	-
893. Beaskin	-	+	+	+	-	+	+	+	+	+	+	+	+	+
Drill														
*894. Shaft with stone point	+	+	-	+	-	-	+	-	+	-	+	+	+	+
894a. Point attached in slot with glue	+	+	-	-	-	-	+	-	-	-	-	-	-	-
895. Shaft with bone point	-	-	-	-	-	+	-	-	-	+	+	-	-	-
895a. Unhafted bone point	-	-	-	+	-	-	+	-	-	+	+	-	-	-
896. Shaft with horn point	-	-	-	-	-	+	+	-	-	+	+	-	-	-
897. Stone knife for drill	+	+	+	+	+	+	+	+	+	+	+	+	+	+
Various														
901. Broken cobble for chopping	+	+	+	+	+	-	+	+	+	+	+	+	+	+
902. Natural cobble for hammer	+	+	+	+	+	+	+	+	+	+	+	+	+	+
FLINT FLAKING														
903. Flint (tapic') flaker	+	+	+	+	-	+	+	+	+	+	+	+	+	+
904. Sharp point	+	+	+	+	-	+	-	+	+	+	+	+	+	+
905. Notched end	-	-	-	-	-	-	+	-	-	-	-	-	-	-
906. Of antler tip	+	+	+	+	-	+	+	+	+	+	-	+	+	+
907. Of mt.-sheep horn	-	-	-	-	-	-	-	-	-	-	-	+	+	-
909. Flint warmed	-	-	+	+	-	-	-	-	-	-	-	-	-	-
910. Beaskin hand pad	+	-	+	+	-	+	+	+	+	+	+	+	+	+
911. Pressure flaking	+	+	+	+	-	+	+	+	+	+	+	+	+	+
SKIN DRESSING														
912. Skin soaked first	+	+	+	+	-	+	+	+	+	+	+	+	+	+
913. Hair removed: inclined rubbing post	+	+	+	+	+	+	+	+	+	+	+	+	+	+
915. Tanning: with brain	+	+	+	+	+	+	+	+	+	+	+	+	+	+
916. With spinal cord	+	-	-	+	-	+	+	+	+	+	+	+	+	+
920. Tanning agent cooked	+	+	+	+	-	+	+	+	+	+	+	+	+	+
921. Tanning agent kept: in piece of intestine	-	-	-	-	-	-	+	-	-	-	+	+	+	+
921a. In pericardial sack	+	+	-	-	-	-	-	-	-	-	-	-	-	-
922. Graining: soak and stretch	+	+	+	+	+	+	+	+	+	+	+	+	+	+
923. Rubbing stone used	+	+	-	-	-	-	-	+	+	+	+	+	+	+
924. Smoking	-	+	+	+	+	+	-	-	-	+	+	+	+	+
925. 1 side only	-	+	+	+	+	-	-	-	-	+	+	+	+	+
926. Both sides	-	-	-	-	-	-	-	-	+	+	+	+	-	+
927. Hide tied funnel shape	-	+	+	+	+	-	-	-	-	+	+	-	+	+
928. Hide on tripod over fire	-	-	-	-	-	-	-	-	+	-	-	-	+	+
929. Juniper-bark smoke	-	+	+	+	+	-	-	-	+	+	+	+	-	-
930. Wood-chip smoke	-	-	+	+	+	-	-	-	+	+	+	+	+	+
931. Done by men	+	+	+	+	+	+	+	+	-	+	+	+	-	-
932. Done by women	+	+	+	+	+	+	+	+	+	+	+	+	+	+

[p.383]

Metate and Muller

N 412 Owens Valley: + (Steward, 239).

830a. Ki: - (Kelly, 138).

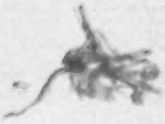
N [303] 834. Tü: Paint was ground to a fine powder, mixed with water, shaped into a small brick and dried. Powder was scraped from the brick as the paint was needed.

A [356] 835. AE: Mortars and metates were left out so that the rain would clean them.

N [252] 844. Paviotso: Seeds ground on metate with a forward and backward motion (Lowie, 208, 204, fig. 2), but "a forward and sidewise motion" was also used (p. 215).

845. Most informants demonstrated a back-and-forth motion using both hands on the mano. However, the shape of some of the metates and the condition of their worn surfaces suggest that a rather indefinite rotary motion was used. Some manos were too small to be held in two hands, which would also indicate an irregular movement with one hand, probably rotary. I did not inquire whether one or two hands were habitually employed.

Mush Stirrer



847. Owens Valley: + (Steward, 246). Tg: Spoon of mt.-sheep horn and basketry ladle were used to stir mush. The looped stick used only to "fish meat from hot water." Wd: - (BJ).

Spoons, Dippers, Etc.

852. Lovelock Cave: + (Loud, 42, pl. 15,b). Kü: + (Loud, 42, pl. 15,b, g, i).

863a. Tü: "The old-timers never knew coiling. This just started with younger generation." It is possible that this is true for all Northern Paiute.

N 415 864. Paviotso: + (Curtis, 169).

866. Owens Valley: + (Steward, 266). Steward, 269, cites Leonard's reference to pottery on Humboldt Lake which I criticized in note 338. Leonard visited Humboldt, Carson, Walker, and Mono lakes and refers to them collectively as "these lakes." Since he visited Mono Lake, and since we know they had pottery there, it would be safer to assume that is where he saw it.

867. Animal-stomach bag only used when other container lacking. Sometimes hunter will have no basket jug and then will use stomach of game.

868. Owens Valley: Steward, 273, translates osa, "water olla." Ki: Kelly, 124 (pl. 21,c), calls o'sa', "water jar." Kü: Loud, 65, (pl. 67), "basket water bottle." Same as 1096.

Knives

N 412 W [412] 870. Owens Valley: + (Steward, 277).

871. Wa: + (Smith, notes).

[P-431(2)]

872. Owens Valley: + (Steward 227, and fig. 3,j).
873. Wa: + (Smith, notes).

Scrapers

876. KH: Broken cobble used to scrape inside of hide, especially elk.
883a. KH: Scapula scraper from Humboldt Cave (U.C. Mus. cat. no.: 1-42991) was shown to informants. GN recognized scapula scraper and said it was used in old days to remove hair from hides. Specimen similar to Loud, 40, pl. 13,j.

Awls

885a-888a. Lovelock Cave: Awls from all these bones found in cave (Loud, 36).
890. Owens Valley: + (Steward, 271).

Drill

894. Owens Valley: T-shaped stone drills found archaeologically, but were not recognized by informant (Steward, 271). KH: - (GN). Wa: + (Smith, notes).
894a. Wa: + (Smith, notes).

Flint Flaking

903. To: Neither BS, LP, nor LP's wife had ever seen any flint flaking, nor had they heard how it was done. More surprising, LP and his wife were ignorant of skin dressing.
906. Tg: BS insisted that the Tagö chipped flint by means of a second piece of flint. The flaker was said to have been white flint held between two sticks tied together or in the split end of one stick, or it was a large piece of flint that was partly wrapped with buckskin. Except that flint replaced the antler tip, the technique was the usual pressure flaking.
909. Ki: + (Kelly, 141).

Skin Dressing

912. To: LP and wife professed no knowledge of skin dressing. BS furnished facts here presented.
924. Pa: "Only during last thirty years have Paiutes smoked skins."

WEAPONS

Bow

933. Owens Valley: + (Steward, 259). Wd: Self-bow only for children. Ki: Boys' bow (Kelly, 143).
935. Owens Valley: - (Steward, 259). Ki: (KH).
937. Owens Valley: + (Steward). Lovelock Cave: + (Loud, 97, pl. 47, m) AE: Sinew-backed